THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I would rather live on the most desolate crag—shivering, with all the warm wraps of falsehood stripped off, gazing after unfound truth, than sit comfortably on more inhabited spots, where others are warm in a faith which is true to them, but which is false to me."—F. W. ROBERTSON.

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WHY LATTER-DAY SAINTS GATHER TO ZION.

FOR half a century converts to "Mormonism" in different parts of Europe have—thousands of them at the sacrifice of the comforts of home, of good positions, and the loving associations of parents, relatives and friends—been emigrating to Zion. This has caused considerable comment among those who do not know the object which the saints have in going to that land. Notwithstanding the fact that the Bible contains numerous prophecies pertaining to the gathering of Israel in the latter days, and that the purpose of the gathering is set forth in them, this important feature of "Mormonism" is looked upon as a scheme devised by wicked men for the accomplishment of their evil designs.

If such were the case, an end would have been put to the gathering long ago. If, after making such sacrifices, the tens of thousands of "Mormon" converts that have left these shores and emigrated to Utah had found after their arrival there that they had been deceived, that the object of their gathering had been devised for a different purpose to that which they understood, a cry would have been raised that would have re-echoed around the world, and the Government of the United States would have rendered the governments of Europe all the assistance needed in rescuing their subjects from the toils of those who had plotted their ruin.

United States Government officials have made diligent enquiries and searching investigations concerning the object of "Mormon" emigration, and the result has been a complete exoneration of

the Church from the base and unfounded accusations of her enemies; and the gathering still goes on.

And now we come to the question often asked by people who have not been informed of the true object of the gathering of the saints, "For what purpose do your people emigrate to America?" We answer, that they may be free to worship God according to the dictates of their own consciences; that, after being born again, cleansed from their sins and made new creatures in Christ Jesus, they may gather out from the midst of the wicked, lest they become partakers of their sins and receive of their plagues; that they may enter into possession of and redeem the land which God gave to their forefathers; that they may erect holy temples in which sacred ordinances can be administered for the salvation of the living and the redemption of the dead; that they may build up and beautify Zion, that a place and a people may be prepared for the Lord when He shall appear the second time.

These are the objects which every true-hearted Latter-day Saint has in going to the land which God has appointed as a gathering-place for His people in this last dispensation.

Now, let us look into this matter more closely. If we were to ask the question, "Why did the Pilgrim Fathers emigrate to America?" the answer we would receive would be this: "That they might be free from the persecutions of their enemies and have the privilege of worshiping God according to the dictates of their consciences." Exactly, and that, as we have said, is one of the reasons why converts to "Mormonism" have for over half a century been gathering with their brethren and sisters in the midst of the Rocky Mountains.

The great majority of those that have accepted the doctrines of the Latter-day Saints in this and other lands have had to suffer persecution for their adopted faith. In many cases their parents, brothers and sisters have turned against them and they have been driven from their homes; the ministers and members of the churches to which they formerly belonged have denounced them and have sought to blacken their characters; on hearing that some of their workers had joined the "Mormon" Church, employers have promptly dismissed the converts, and others have been threatened with dismissal if it were found that they had attended a "Mormon" service. These are but a few of the trying ordeals that Latter-day Saints have had to pass through for the sake of their religion. Is it any wonder that ancient Israel longed and prayed for deliverance from the oppression of Egyptian taskmasters? No, it is not; nor is it to be wondered at that the saints have longed and prayed and worked for their deliverance from the persecution of their "Christian" relatives and friends. And just as the Almighty heard the cries of His people in former days and delivered them out of the hands of their oppressors, so He has heard the prayers of latter-day Israel and delivered thousands of them

from both spiritual and temporal bondage and established them in the promised land.

The gathering of Israel in the latter-days was a favorite theme with the ancient prophets. Concerning it Jeremiah prophesied:

"Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to my own heart, which shall feed you with knowledge and understanding. (Jer. 3: 14, 15.)

In this prophecy the object of the gathering is explained. Those who would be gathered by the Lord would be people who had repented of their sins, who had abandoned the foolish doctrines that had been taught them by uninspired men, and who were desirous of being taught by true servants of God. These were the people—one of a city and two of a family—whom the Lord said He would gather to Zion, where they would be taught wisdom and understanding by men according to His own heart. After being taught the sublime principles of the everlasting gospel, and seeing the great contrast between them and the false doctrines which they and their fathers had believed for years, the saints have become possessed of an irresistible desire to go to Zion, in order that they might be under the inspired teaching of the apostles and prophets, men after God's own heart.

In his prophecy concerning the gathering of Israel in the last days Micah clearly set forth the object which the covenant people of God would have in going up to Zion. It was, according to the words of the prophet, in order to work in the House of the Lord, which would be established in the top of mountains, and to learn of the ways of the Lord and walk in His paths. We quote the prophecy:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion, and the word of the Lord from Jerusalem." (Micah 4: 1, 2.)

By what people, we ask, has this prophecy been fulfilled? By the saints of the latter days. It is they who have erected the House of the Lord in the top of the mountains; it is they who are going to Zion in order to learn of the ways of the Lord that they may walk in His paths. Ask all other emigrants that sail for America for what purpose they are going up to that land and the answer will be, "In order to better our condition financially." Ask of the saints the same question and what would be the answer? It would be just as the prophets foretold—in order to learn of the ways of the Lord and to walk in His paths.

This is the prime object which the saints have in going up to the land of Zion. The magnificent temples which they have erected

there, and the work which has been carried on in them since their dedication, bear testimony that this is true. The elders of the Church do not preach gathering to the saints. It is not necessary for them to do so; the Holy Spirit does that, and notwithstanding the fact that at present the Church is not encouraging the saints to emigrate, it is with difficulty that many of them are prevented from doing so, so strong is their desire to be with the body of the Church, to hear the glorious truths of the everlasting gospel expounded by the apostles and prophets of God, and to perform work in the holy temples which is necessary to their salvation and the redemption of their kindred dead. But as it was in the days of the Savior so it is at the present time—the people "err in not understanding the scriptures," and also the workings of Providence. If they understood these things they would know why the Latter-day Saints gather to Zion.—W. A. M.

THE DISAPPEARANCE OF THE GREAT AMERICAN DESERT.

THE following extracts are from an excellent article, bearing the above title, which appears in the current number of *The Munsey Magazine*. It is from the pen of William Hard, and will be read with interest by Latter-day Saints:

"The American people are to-day witnessing the accomplishment of a national enterprise more difficult than the war with Spain, more important than the Panama Canal. They are standing on the very verge of the consummation of one of the most heroic and spectacular victories ever won by civilized man over the forces of nature.

"In the course of a battle of sixty years, the Great American Desert, which once stretched its huge bulk all the way from Arkansas to Oregon and from southern California to North Dakota, has been attacked, defeated, routed, dispersed into fragments. It has become a myth. It has gone to the limbo of forgotten things, along with the sea-serpents which the old geographers used to depict sunning themselves on the bosom of the Atlantic Ocean. All that is left to-day of what our ancestors called the Great American Desert is a series of scattered pieces widely distributed and widely seperated, which show on the map like the severed limbs of a slain dragon.

"It is difficult to-day to realize that when our ancestors looked west across the Mississippi and the Missouri, they thought they were looking at a desert. It is difficult to realize that where we see, on our present-day maps, such words as 'Nebraska,' 'Oklahoma,' 'Denver,' 'Lalt Lake City,' 'Spokane,' and 'Fargo,' our ancestors saw, on their maps, in big forbidding type, the words 'Great American Desert.'

"Seventeen million people live to-day in the nineteen States and Territories included wholly or partially in the Great American Desert of the early part of the last century. It is a population almost exactly equal to the total population of the United States in 1840. It is a population almost half as large as that of contemporary France.

"These nineteen States and Territories were conceded by many of our wisest ancestors to the dried prairie-grass, the thorny cactus, the gnarled mesquit, the broken rocks, and flying sands of the desert. To-day they contain four hundred million acres of enclosed farm-land, which is almost half the total farm acreage of the United States.

"These nineteen States and Territories were once given over to the buffalo and the antelope. They now feed seventy million domesticated animals.

"When the schoolboy of the early years of the last century looked at the maps in his 'geography-book,' he saw the words, 'Great American Desert' staring him in the face and dissuading him from all thoughts of ever finding anything west of the Missouri except excitement and adventure. And when this schoolboy grew to be a man he carried his childhood recollections with him. He was inclined to feel as Senator McDuffie, of South Carolina, felt, just about sixty years ago, when he expressed his scorn for what are now the States of Washington, Oregon, and Idaho, by saying, 'I would not give a pinch of snuff for the whole territory.'

"This was, indeed, the general attitude, only sixty years ago, toward a land where, since that time, in place of the tracks of the buffalo and the antelope, we have constructed eighty thousand miles of steel tracks for the iron horse of modern industry.

* * * *

"In the year 1847, the 'Mormon' settlers of Utah, having wearily but heroically traversed the Great American Desert with seventy-two wagons, one hundred horses, fifty mules and oxen, nineteen cows and a few chickens, turned the waters of City Creek from their orignal channel and diverted them in part to the thirsty, alkaline soil which they regarded as their 'promised land.' In doing this they introduced the art of irrigation to the English-speaking race. It was a historic moment.

"The United States Government is to-day working on twenty-five irrigation projects, on which the gigantic sum of sixty million dollars will be expended. Irrigation has become one of the vertebræ in the backbone of the prosperity of this country. But to the impoverished and harassed wanderers of the 'Mormon' Church, under the leadership of that strange captain of industry, Brigham Young, will always belong the honor of having first brought the fertile soil of the desert into contact with the fertilizing waters of the desert streams.

"It was a policy which more than repaid the people who adopted it. When Utah was admitted to the Union, in 1896, it had almost twenty thousand farms, and only about two thousand of these were encumbered with mortgages.

"Most people, however, not being driven out into the desert by their religion, were not quite so enthusiastic about it. Farmers who had been accustomed to such outdoor prospects as those of Ohio took one look at the treeless plains beyond the Missouri and said: 'Land that won't grow trees won't grow anything.'

"That was an agricultural superstition that had to be overcome. And as for the greatest of the rivers of the desert, the common opinion was pretty well expressed by the river pilot who said:

"'The Missouri is the last river in God's creation When the Almighty finished making all the other rivers, He took the slops and made the Missouri.'

"The Civil War was the intermission between the first and second acts of the conquest of the desert.

"With the opening of the second act there came the real deluge of immigration. Within twenty years after the conclusion of the war, the population of Nebraska rose from twenty-eight thousand to half a million; the population of Kansas from one hundred thousand to a million; the population of Dakotas from five thousand to one hundred and forty thousand.

"Many of the heroes of the Civil War, released from their regiments, became heroes of the plains. They were looking not so much for gold, or for adventure, as for homes. Congress gave the railroads more than one hundred million acres of public land in order to encourage them to build the cars and locomotives and tracks that would carry the settlers to their homes. In 1869, near Ogden, Utah, within a short distance from the famous rendezvous of the early trappers, the last spikes were driven home in the ties of the railroad that linked the Missouri with San Francisco Bay. It was a time of big doings and of bigger imaginings. Every hamlet saw itself a metropolis.

"'How can a town like this support four papers?' said a visitor.

"'Why, stranger,' replied a citizen, 'it takes four papers to support the town!'

"The modern American science of advertising owes something to the West. So does the modern American faculty for doing things fast.

"In the space of thirty-seven years—from 1862 to 1899—the farmers of Western America took up government land to the extent of one hundred and seventy million acres. This means nothing till it is translated; but being translated, it means an area of nearly two hundred and seventy thousand square miles—nearly as much as Germany and Italy put together.

* * * *

"The desert, as a whole, has ceased to be an obstacle to civili-

zation. It exists to-day only in fragments. It has been pounded into pieces. If you look for it on the official maps of the United States, you will see one piece of it still recognized as the Salt Lake Desert, just south-west of the Great Salt Lake, and another piece still recognized as the great Colorado and Mohave deserts in southern California. These are the two largest pieces on the maps of to-day; and, together, they do not cover one per cent of the area once labeled with the terrifying phrase 'Great American Desert.'

"Along with this penetration and dispersion of the desert there has come a totally new view of its soil and climate. There are many parts of it which, because of a lack of water, cannot to-day be cultivated; but there are very few parts which, in themselves, are sterile. The old explorers and statesmen expressed their opinions of the Western section of the United States in terms which we have quoted. They would think they were with 'Alice in Wonderland' if they could read the statements made about that same region to-day.

* * * *

"They say out West that just as human civilization had its first weak beginning in the arid region of Egypt and Syria, so it is destined to have its grandest and strongest climax in the arid region of North America. And they venture to express this thought just sixty years after the Mormons drew the first drop of irrigating, fertilizing water from the bed of City Creek, in Utah.

"It has been a wonderful sixty years. It has witnessed the dissipation of one of the great terrors of the world, the conquest of one of the great waste places of the world. But they say out West that the next sixty years will be more wonderful still."

THE IMMORTAL LILY.

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." (Genesis 2: 4-5.)

The virgin lily bends its head
And blends its dust with lilies dead,
Dust that shall live in days to be,
And still retain its chastity.

The vestment that to earth doth fall,
Again shall be a lily tall;
For nothing lives or dies in vain,
But all things die to live again.

The lily's soul must always live,
Forever through the endless aeons,
For its sweet breath the Lord did give,
To chant for aye its perfume pæans.

AUBREY PARKER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 15, 1908.

THE DAWN AND DEATH OF REVELATION.

SOME of the ministerial opponents of the Latter-day Saints in their efforts to belittle the character, example and teachings of men of God who lived in the early ages of the world, refer to them as living in "the dawn of revelation." By this they endeavor to convey the idea that those ancient worthies were not so well acquainted with divine things as are the modern clergy who pose as teachers sent of God. They affect to look with disdain upon the attainments of the patriarchs and the prophets who preceded the coming of Christ, and take a similar position in some respects towards the Apostles and leaders of the Christian dispensation.

This is a singular notion to entertain and to convey to their hearers, seeing that they have nothing to stand on by way of a foundation for their various religious edifices, except the writings of those inspired servants of God that have been copied and handed down and translated for use in the present age. If these gentlemen had received higher revelations of the mind and will of God than those from which they claim to draw their theological information, they might, perhaps, have some show of reason for their estimate of those holy and inspired messengers of the Most High. But they deny modern revelation and declare it has long since been sealed up, and yet they claim to have greater light, and refer to the times when prophecy prevailed as those of "the dark ages."

According to their theory, Enoch, Noah, Abraham, Jacob, Moses, and all the prophets of the Old Testament enjoyed only the "dawn of revelation." Yet we read that Enoch, "the seventh from Adam," knew so much of the purposes of the Almighty concerning this earth that he saw what would occur down to the time of the second advent of the Redeemer of the world, as alluded to by Jude in his epistle, and had so much light and knowledge by direct converse with Deity that he was translated without tasting of death. (Heb. 11: 5.) Noah talked with God and was a preacher of righteousness, and with his family was singled out from the multitude

in his day as "a just man and perfect in his generation," so that he "walked with God." (Gen. 6: 9.) Abraham talked with the Lord, was entitled "the friend of God," and received blessings for himself and his posterity in time and eternity, and was privileged at that early date to see the coming of Christ and rejoice in the great redemption. He also understood the gospel, according to the testimony of the Apostle Paul, and was such an exalted being in the estimation of the Savior that he designated the Paradise, or place of rest of the departed spirits of the just, as "Abraham's bosom." (Gal. 3:8; John 8: 56; Luke 16: 23.) Jacob was waited upon by angels, was loved by the Almighty, and placed at the head of the House of Israel. Moses "talked with God face to face as a man speaketh to his friend." He knew about Christ and His gospel and taught the plan of salvation before the revelation of the law of carnal commandments. (I. Cor. 10: 1-4; Heb. 11: 26.) The prophets who came after Moses spake and wrote as they were moved upon by the Holy Ghost, understood the purposes of God, predicted the coming of the Savior, and walked in the bright light of divine revelation, and their words are cherished to this day by all true believers in Jesus Christ.

And what shall we say about the Apostles chosen by Jesus Christ, and their associates in the work of the ministry, who spoke "not by the enticing words of man's wisdom, but in the demonstration and power of the Holy Ghost"? Were they peering through the twilight in "the dawn of revelation"? They lived and traveled and conversed with the Son of God, receiving light from Him who was the life of the world, both while He was in mortality and after His glorious resurrection. They were endowed with the gift of the Holy Ghost and enjoyed the presence of the Comforter. They were clothed with divine authority and had power to bind on earth and it should be bound in heaven, to loose on earth and it should be loosed in heaven. Angels ministered to them and they gazed upon the glory of the heaven of heavens. And yet, according to some modern sectaries, they lived merely in the "dawn of revelation."

Contrast those mighty men of the apostolic and preceding dispensations and their information about divine things, with the ministers of modern times and their smatterings of religious learning, all culled from the writings of the ancients! No voice from the eternal world, no communication with the Father or the Son, no real, genuine inspiration of the Holy Ghost. Not an angel as a messenger of truth through all the centuries that have intervened since the apostles fell asleep. In place of direct revelation from on high, human interpretations of bygone scripture; instead of communion with Deity, discussions and debates on points of doctrine by disciples of various schools. No standard to settle endless controversies. In the place of the one Church or body of Christ, hundreds of jarring, contending sects. In contrast with

the "unity of the faith," the "one Lord, one faith, one baptism," one hope, one spirit of the Church of the Redeemer, various creeds, diverse ceremonies, spiritless forms, man-made sermons and endless contentions. Is not this the "death of revelation"? Is it preferable to the "dawn" which our learned clerical critics decry as so much behind the wonderful progress of latter-day theology?

Is it possible that the most boastful and puffed-up of our purse-proud promotors of modern thought and higher criticism and vain philosophy falsely called science, cannot see the folly of their position and the need of a recurrence of the old-time divine revelation, if only for the settlement of perpetual disputes and the laying again of a solid foundation on which to build anew the faith once delivered to the saints? Why should they take the position that there is no need for God to speak again to man on earth, or for angels to convey divine messages, or for the same inspiration by the Holy Ghost that was given to men of God in former times? This heresy has promoted unfaith in the souls of the children of men. They have not believed in continuous revelation because they have been taught from their childhood that it was past and "done away." It is of no use to inquire of God without faith that an answer will be given. "Ask and ye shall receive" implies faith that Deity will respond. What good reason can be offered why he that truly "seeketh" shall not "find" now in the same way pursued in past ages?

The Latter-day Saints testify to all the world that God is "the same yesterday, to-day and forever"; that the stream of revelation is not dried up; that the fountain of truth will send forth its waters of life to those who draw from it in the appointed way. The word of the Lord has come in this age of the world, as in times of old, through the Prophet Joseph Smith and his successors. This is the greatest of all dispensations, in which light and truth will be brought forth, not only as in ages past, concerning events that have gone by, but in relation to present and future unfoldments of the purposes of the Almighty. These will continue and increase, and the light now shining will grow brighter unto the perfect day, for this is the dawn of the Millennial morning. The centuries that have gone by since the Apostolic age brought the death of revelation. This is the time of its resurrection. It is a new dawn for the world.

Awake, all ye nations and kindreds and tongues! Open your eyes to the divine light from the Sun of Righteousness! It is the light of revelation. It is for all classes and countries and conditions throughout the earth. Turn away from the darkness of revelation's death and come to the glory of its living beams of splendor. Repent of all corruptions and errors, and be cleansed therefrom in baptism by immersion for the remission of sins through faith in Christ, the Son of the living God. Receive the Holy Ghost by the laying on of the hands of God's inspired messen-

gers, and you shall know that God lives and that you are accepted of Him, and the light of present revelation shall be yours as a guide to you through mortal life and throughout the endless ages of eternity.

C. W. P.

A Correction.—There was an error in the report of the appointment of missionaries in last week's issue of the STAR. Elder Harold L. Smith has been appointed to labor in London conference and Elder William A. Langton in Manchester conference.

Nickel Sunday.—We wish to inform superintendents of Sunday Schools in the European Mission that Sunday, the 25th inst., is the day set apart by the General Board this year for Nickel Sunday. Please advise the teachers to lay this matter before their pupils, and to explain the necessity for and the object of the contribution. Each member can give according to his ability. A correct report and remittance of all the money collected should be made to this office immediately after the collections.

MINUTES OF THE LONDON CONFERENCE.

THE semi-annual London conference was held at the Latter-day Saints' Assembly Rooms, South Tottenham, London, on Sunday last, the 11th inst. There were three services and each of them was well attended.

At the morning session there was a large gathering of saints, and in the afternoon the congregation had increased one-half; but in the evening the large hall was filled to overflowing; every available chair was brought into use and many people were compelled to stand. More than two hundred strangers were present. President Charles W. and Sister Romania B. Penrose were in attendance; also President Alvin E. Jordan and thirty-eight traveling elders of the London conference.

The morning service convened at 10:30. After the opening exercises, the sacrament was administered. Then words of welcome were given by President Jordan. The "Deseret Quartette" rendered a selection. The general and local authorities were presented and unanimously sustained. The statistical report was read and accepted.

Elder Harold Hulme then addressed the meeting. He spoke of the rapid advance that has been made during the two years that he has labored in the London conference. This was due to the harmony and unity that exists between the saints and elders. Showed that the spirit of truth produces peace and concord and does not contradict itself. It teaches one Lord, one faith, one baptism. He testified that Joseph Smith was a Prophet of God.

The quartette rendered, "Ashamed of Jesus."

President Penrose then addressed the assembly. Was grateful for the blessings the Lord had bestowed upon the saints in London, for the splendid church building and for the excellent music rendered by the quartette. It brought peace and harmony to our souls. He referred to the vast amount of work that had been done in the conference during the past six months. It was an evidence that the elders had been interested in their work. Spoke of the good effect of street meetings, that they were great factors in bringing souls into the Church. Also showed the necessity of adopting new methods in order to reach the people. He encouraged the saints to faithfully perform their duties so as to assist the elders in disseminating the gospel.

The conference reassembled at 2:30 p.m. After singing and prayer, the quartette rendered, "Nearer my God to Thee."

Elder William L. Adamson addressed the meeting on the subject of divine authority. Showed conclusively that men must be divinely called in order to officiate acceptably in the ordinances of the gospel.

Sister Merza Young rendered the solo, "The Beautiful City," with pleasing effect.

Elder Sperry next addressed the meeting. He had enjoyed his labors very much in South London, and would carry home fond remembrances of saints and friends in the district he had labored in. He could see that the work was growing, and felt well paid for his labors. Invoked the blessings of God upon all.

"Come unto Me" was sweetly sung by Elder Edwin F. Tout and his daughter Maggie.

President Penrose, with his usual spirit and power, spoke of the harmony and the spirit which characterized the meetings, of the harmony in the singing and speaking. The voices differed, he said, but the harmony was perfect. There were different speakers, but they all had the same testimony. This is a foretaste of heavenly things. In the kingdom of God there is no strife nor contention. Peace and love and order reign there. All who enter that kingdom must be of one heart and of one mind. The gospel is to bring people to a unity of the faith, that all may be one.

At the close of the afternoon service, refreshments were served to all present, under the able management of the Relief Society, reflecting great credit upon the sisters of that organization.

Conference reconvened at 6:30 p.m. After the opening exercises, Elder Owen F. Beal discoursed upon the principles of the gospel in a clear and convincing manner, showing lucidly that the gospel was the same in all ages of the world.

Elder Tout sang, "Dream of Paradise" with euphony and cadence.

President Jordan spoke of the pleasure it gave him to see so many people willing to hear the doctrines of the saints. Testified that the Lord had restored the gospel. We are anxious that the

world should know it. The doors of this sanctuary are always open to seekers after truth. He hoped friends would continue to visit us.

President Penrose then addressed the conference. Spoke of the excellent spirit that had prevailed. The truth brings peace, love, joy. The lack of unity in modern Christendom should cause men to stop and think. There is but one true gospel, and it is not divided up into fragments. It is one perfect and harmonious whole. It is the everlasting gospel, and is for the dead as well as the living. Every soul will have the privilege of hearing and accepting the gospel. The time will come when every knee shall bow and every tongue confess that Jesus is the Christ to the glory of God the Father.

Elder Edwin F. Tout, assisted by Elders Walter P. Whitehead, Alfred B. Worsley, William Bassett and William G. Willes, sang, "When from afar I wander." Benediction by Elder Walter P. Whitehead. The excellent discourses delivered by President Penrose, and the soul-inspiring music, made the occasion one of pleasure and profit to all.

Reported by ELDERS HAROLD HULME and DON C. RUSHTON.

FROM THE MISSION FIELD.

North London Relief Society Re-organized.—At the close of the final session of the London conference last Sunday evening, a meeting of the North London Relief Society was held. Sister Romania B. Penrose was present and addressed the sisters. As Sister Craft, formerly president of the society, had emigrated to Zion, President Alvin E. Jordan nominated Mrs. Louise Polly as president, with Miriam Steele first counselor, and Mary Alice Stackwood seeond counselor. The nominations were approved. Sister Polly was set apart by President Penrose and Sister Steele by President Jordan. Sister Stackwood was unable to be present.

Releases and Departures.—The following missionaries were honorably released and returned home per s.s. *Republic*, October 10th, 1908: From Great Britain—William H. Russell, John G. Bunnell, Le Roy Dixon, Arthur Frewin, J. Thomas Birch, David Shand, Jesse Pocock, James Ratcliffe, Victor E. Candland. From Switzerland and Germany—Joseph A. Muhlestein, Edward Greosjean. From the Netherlands—Orson Guy Cardon. From Scandinavia—Orson W. Gunderson, William A. Peterson. From Sweden—William N. Lee, Peter G. Peterson. From New Zealand—David P. Howell. With the company were sixty-one emigrants, in charge of Elder David P. Howell, Elders Le Roy Dixon and John G. Bunnell being his assistants.

Baptisms.—On the morning of the 7th inst. a baptismal service was held at the Townhead Baths, Glasgow. Two members were added to the Church. They were baptized by Elder William H. Russell.

Another member was added to the Preston branch on October 8th, 1908, by baptism, Elder E. H. Morris officiating. The branch is in a good condition.

On Wednesday evening, October 7th, 1908, about thirty-five people assembled at the Corporation Baths, Bury (Manchester conference), to witness the ceremony of baptism. After singing and prayer, President J. C. Olsen spoke briefly, giving some timely advice to those about to take upon themselves the name of the Lord. Three converts were then led into the water and received the ordinance at the hands of Elder Smith Hoge. Confirmations took place immediately after. Two of the converts were from Radcliffe and one from Bury.

Three members were added to the Nelson branch (Liverpool conference), October 10th, 1908. The ordinance was performed in the Burnley Public Baths by Elder L. Garrick.

At the close of the morning session of the London conference on Sunday last, eleven persons were baptized in the baptismal font in the Saints' chapel at South Tottenham, London. The officiating Elders were William G. Willes, George E. Anderson, D. Roy Allred and Israel E. Thompson.

Elder William J. Ruff baptized six converts into the Church at the Glossop Road Baths, Sheffield, on Sunday morning last. A goodly number of Church members and other interested persons assembled to witness the ceremony. The superintendent of the baths showed the greatest respect to the saints and their friends. He and his family attended the service and appeared to be interested in it. Short addressess were delivered by President Josiah Eardley and Elder William A. Morton. The converts were confirmed at the afternoon and evening meetings.

Successful District Meetings.—Two very successful district meetings were held in the Villier's Hall, West Hartlepool, on Sunday, October 3rd, 1908. Both meetings were well attended by saints and non-members, and the Spirit of the Lord was felt in the assembly. President Caldwell and eight traveling elders were in attendance. A beautiful solo was rendered by Sister Florence Ridge of Middlesboro. It is believed that the meetings will be the means of causing some of those present to investigate the gospel.

The following account of a district meeting held in Lancaster, on Sunday the 4th inst., is furnished by President Edwin A. Crockett: "The Lancaster branch has been growing so rapidly that it became necessary to secure a larger meeting room, and we were successful in leasing the Victoria Hall, which is one of the best in Lancaster.

The district meeting was the first meeting in the new hall. There were present Elders Charles T. Lesueur, clerk of the conference, K. R. Wooley and Garland Pace, who have charge of the work there, Elder Benjamin R. Birchall of Accrington, and myself. The hall was crowded to its utmost capacity, about three hundred strangers being present besides the saints and friends, and the entire congregation manifested the deepest interest in the excellent, scholarly address on 'Mormonism,' which was delivered by Elder Birchall, who was for some time pastor of a Methodist Episcopal Church in Utah. President Crockett adds: "The elders' reports at the Priesthood meeting on the 3rd inst. were very encouraging. We expect to baptize thirty-two converts this month. The saints are united and the Relief Societies are doing good work."

Two interesting and largely-attended district meetings were held in the saints' hall in Sheffield at 2:30 and 6:30 p.m. on Sunday last. President Josiah Eardley, Elder William A. Morton, of the Liverpool office, and a large number of the Sheffield conference elders were in attendance. Impressive discourses were delivered on the first principles and ordinances of the gospel, and the importance and magnitude of the great latter-day work were presented in plainness before the congregations. In the evening the large hall was filled with interested and appreciative people. Fully one-half of them were not members of the Church. At the close of the service a number of the visitors were engaged by the elders in friendly conversations, and it was learned that all were well pleased with what they had heard. Elder Morton held a meeting with the Sunday School officers and teachers and gave them a number of very valuable suggestions.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXXV.—Practical Religion—Charity and Benevolence.

Text: We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul,—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—Articles of Faith, 13.

I. What is religion?
   1. See definition of James (James 1: 27).
   2. Compare religion and theology.
   3. Compare religion and morality.

II. Our religion is pre-eminently practical.
   1. Shown in its requirements as to affairs of every-day life

2. Shown in the results already achieved—e. g., the establishment of a commonwealth in the Great American Desert, the building of temples, etc.

III. Benevolence.

1. Founded on love for our fellow-men.
2. Its importance. (a) Note the Savior's teaching, in which He places love of fellow-men next to love of God (Matt. 22: 36-40; Luke 10: 25-27). (b) Note the teaching of John, who has been called the "Apostle of Love" (I. John 4: 7, 8, 20, 21).
3. Benevolence enjoined (Proverbs 19: 17; Luke 10: 25-37; B. of M., Alma 34: 28, 29; Mosiah 4: 16-24; Doc. and Cov. 38: 35; 42: 30-38; 56: 16-20; 72: 12; 83: 6; 84: 112).

IV. Charity.

1. Charity and benevolence compared. Note the double sense in which the term "Charity" is used. (a) Benevolence includes and far exceeds charity regarded as mere giving, such as alms-giving. (b) Charity means love toward our fellows. Study with care Paul's masterly explanation of charity. Observe that the apostle means by charity more than alms-giving as shown by verse 3 (I. Cor. 13). Among other scriptures see B. of M., Mosiah 4: 16-24.

V. Benevolence Manifested by the Church To-day.

1. Love toward mankind shown by extensive missionary labor—a labor of love and self-sacrifice on the part of individual missionaries and the Church alike.
2. Charity as expressed in material giving—an important requirement in the Church—expressed in our system of tithes and offerings (to be studied in next lesson).

General reference: "Articles of Faith," Lecture XXIV, p.p. 441-446.

DIED.

Goss.—At Northampton, October 3rd, 1908, Evelyn Elsie, the infant daughter of Arthur and Annie Goss. Born June 22, 1908. Interment took place at the Billing Road cemetery.

CONTENTS:

Why Latter-day Saints Gather to Zion 657
The Disappearance of the Great American Desert 660
Poetry: The Immortal Lily 663
Editorial: The Dawn and Death of Revelation 664
Editorial Notes 667
Minutes of the London Conference 667
From the Mission Field 669
Sunday School Lesson for Theological Department 671

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